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AND

CHRONICLE.

ATTACK ON A MISSIONARY FAMILY IN KAFFIRLAND.

PERILS OF A MISSIONARY FAMILY IN THE KAFFIR WAR.

From the well-known fact that missionary operations have been carried on for a number of years among the various tribes of South Africa, it has been most erroneously assumed, by parties only partially acquainted with the circumstances, that the Kaffirs and their adherents, who have risen in arms against the British Government, are converts to Christianity. But this is so contrary to the facts of the case, that the Kaffirs, though not the "irreclaimable savages" they have been sometimes represented to be, still remain, as a nation, in a state of heathenism. In connexion with the Missions established among them by our own and other Societies, individual instances of conversion have occurred, but not in sufficient numbers to make any impression upon the main body of the people, who are as much addicted to lawless and predatory habits as at any period antecedent to the arrival of the Missionaries.

And in regard to those Hottentots and others, who have left the Mission Stations to join the Kaffirs, it is to be remarked, that nothing short of a searching and impartial investigation on the spot will enable the public to form a correct judgment on the case. This much, however, is certain, that the Missionaries resorted to every available means to confirm the loyalty of their people; and it has been ascertained, on the most satisfactory evidence, that at the principal settlements to which these observations apply,—the Kat River, for example,—the partial defection that took place was not spontaneous, but the result of intimidation and artifice on the part of the Kaffir leaders. It should also be added, that by far the larger number of the Christian Hottentots have either taken no part in the war, or attested their fidelity by rendering active service in the Government levies.

With these preliminary remarks, we have now to present the following impressive narrative of the dangers and sufferings encountered by a Missionary family, on their escape, at the outbreak of the war, from Union-Dale, Kaffirland, to another station at Chumie, twenty-two miles distant. The writer, the Rev. Robert Niven, is in connexion with the Mission of the United Presbyterian Church of Scotland; and we feel assured, that the readers of his very interesting narrative cannot fail to be struck with the evidence it affords, that God is indeed a very present and peculiar help to his people in those trying seasons, when every human resource appears to fail. It is, moreover, a significant circumstance, that when this unprotected and distressed family became an easy prey to their savage and brutal assailants, they were, as the facts clearly prove, preserved from the last acts of outrage and murder, by the sort of instinctive respect entertained even by these lawless men for the name and character of a Missionary teacher:—

Abridged from the Rev. R. Niven's Narrative, published in the UNITED PRESBYTERIAN MAGAZINE *of November*, 1851.

THE INSURGENTS ATTACK THE BRITISH FORCE NEAR THE BOMA PASS.

"I little thought, when I last wrote, that my next would be in such altered circumstances. On Tuesday, the 24th of December, 1850, 600 troops under Colonel M'Kinnon, chief commissioner and commandant of Kaffraria, marched from Fort-Cox, under his Excellency's orders, and unexpectedly ascended the Keiskamma, past the kraal of the paramount chief of the Kaffirs, and through the bush, in which he has been lurking since outlawed. Near the Boma pass, the chief body-guard attacked the colonel's rear, killed nine of the infantry, and a Dr. Stewart; four baggage horses, laden with 3000 rounds of ammunition, fell into the hands of the insurgents. Five on the British side were wounded, two of them officers, Major Bisset and Mr. Catty. The Kaffirs lost two men.

"At three P.M. of the same day, the troops came up near to our station at Union-Dale, and prepared to make their camp for the night. A few minutes after, half-a-dozen of the Cape mounted rifles came up to my study door with a letter from Colonel M'Kinnon, informing me of the attack, suggesting the immediate necessity of taking means for the safety of myself and family, and expressing a wish to see me at his encampment. I went over, accompanied by the chief Vika, saw the wounded, ascertained from Dr. Fraser what he required for them, which was afterwards sent, and talked a little with the commander. He expressed his surprise at the attack, declared the movement of the troops was a mere demonstration—a march up, and back again next day—and that he so little dreamed of hostile shots, that the muskets of the infantry were not even loaded.

"I returned immediately, and assisted by several soldiers who came over to the station for the purpose, set about the making of stretchers for the wounded, after which I visited the encampment again to ascertain the colonel's route next day, and to learn whether he could give me an escort for Mrs. Niven and family per waggon to King William's Town. This he promised to do, and it was arranged that Major Bisset should share the waggon with us. It was now dusk, and the waggon was not returned from the forest, through some detention, which the man I had sent after it could not explain; it was determined, therefore, in a family consultation, that, as the safest alternative, we should take off the ladies and children on horseback to the Chumie, at the earliest next morning, while I myself should return the following day."

THE MISSIONARY FAMILY AND THEIR ESCORT QUIT UNION-DALE.

"In the morning, which was Christmas, we set off at seven A.M., mounted on five horses. Our party consisted of Mrs. Niven and myself, Miss Ogilvie (Mrs. N.'s niece), our four boys, Robert, Thomas, John, and Walter; Ball, the carpenter, an Englishman, lately discharged from the Rifles, and who had been employed in fitting up our church; Tausi, a native female Christian, sister of Tiyo Sogo, and three native attendants. One of the boys walked. Ball, the carpenter, led the horse which Johnny the second-youngest rode; Walter, the youngest, was seated in front of me on the saddle. Tausi was also on foot, with the three native attendants, who carried small bundles of clothes and provisions for the way. Their assegais (a kind of javeline, and the chief weapon of war among the Kaffirs) they left behind them at my desire. The distance to the Chumie by this route is twenty-two miles, across the head of the Wolf and Matole rivers (tributaries to the Keiskamma), and down thence into the basin of the Tyume. For the first five miles we saw only women. The men had disappeared with the cattle. This we ascribed to the dread of retaliation by the troops, for the attack of the preceding day, which had occurred in their neighbourhood.

"Our conviction that the excitement was local, gathered strength from seeing the

kraals along the Wolf River all occupied, and their separate herds of cattle grazing quietly as heretofore. On gaining the ridge dipping into the Matole, our favourable impressions were strengthened by seeing the whole valley at peace, and the cattle in various directions around the kraals. I remarked the circumstance to Nkenye, one of Vika's men, who was with us. He coincided, but added, 'I have just heard the "klaba umkosi," the war-cry, passed from kraal to kraal, and I saw the men assembling, but they have dispersed again.' Thus, my suspicions were as quickly allayed as they had been excited. We slowly descended the long and difficult steep down to the Matole River, where we off-saddled. The ladies set about preparing a refreshment, for it was now noon. Some girls drove up a few goats they were herding, and drew off some milk, for which they were well pleased to get sixpence and some pieces of bread."

ASSAULTED AND PLUNDERED BY ARMED KAFFIRS.

"I had made a distribution of the saddles and saddle-cloths under a shady thicket, and seated Mrs. Niven and her niece, with the children, resting myself a few minutes beside them. I got up and walked out a short distance to ascertain if the horses were not getting out of sight among the bushes. My attention was arrested by the advance of armed men to the number of a dozen, all with assegais. They stood on the path that crosses the river, and sharply questioned Nkenye about us. I did not know any of them. Nkenye's indirect replies to their questions indicated fear, and excited my suspicion that he perceived they were unfriendly. I more than once attempted to draw the attention of the principal interrogator to myself for satisfactory explanations as to who we were, and our object, assured that this alone was necessary to enlist the friendship of the party, as I had often done in many a critical case. I was rudely told to keep quiet, and not interrupt the examination of Nkenye. I did so, and soon perceived our perilous situation, when the person I had been addressing bawled out to the quaking Nkenye, poising an assegai for a dart at him, 'Why are you helping the enemy? This is a white man, and you are our enemy in helping him against our nation.' With this, he made a feint to stab my petrified attendant. Nkneye fled. Yedwa, another, on remonstrating, was pursued down into the river, where I thought his life was to atone for his fidelity, but his call for mercy prevailed. Before his assailant returned to where I was standing, his companions fell to plunder, some running to the horses, and others seizing saddles; and, now, assisted by half-grown lads, others rushed under the bush where Mrs. Niven and Miss Ogilvie were sitting with the four boys, and it seemed as if they would make quick work with every one and everything. (*See Engraving, page* 21.) The children screamed, and plunged into the darkest of the thicket. The ladies were composed, and resisted, not without effect, the pillage going on around them. I was, meanwhile, soothing the assaulted, rallying the children, and, assisted nobly by Tausi, Soga's daughter, I was endeavouring to secure the horses. Failing in that, I besought the use of one horse for Mrs. Niven, and followed them, protesting against such unheard of behaviour toward a missionary. Tausi, in return for her efforts on our behalf, was stripped of her head-dress. Nothing daunted, she crossed the river after the miscreants. This emboldened two of my attendants to follow, and plead for the return of Vika's son's horse, which had been lent me by the owner. I was about to cross the river to join Tausi in her pleadings, when an unmistakeable attempt on poor Ball's life, which I assisted in resisting, convinced me of the extreme danger of our situation, and turned me back. Nkenye said, 'It is of no use to go;' and Yedwa added, 'You will be killed.' These two now ran off, preceded by our third attendant; and as they scampered off, they dropped a word to Tausi in a low voice, 'The teacher will be killed, the rest of you will escape.' I knew not this at the time, and called the fugitive to return, and not forsake us. It was in vain. Not knowing what next to do, I saw a mounted Kaffir descending the hill by the road we came, calling to the plunderers (who were all now mounted on our horses, and standing in debate with some of their neighbours) to wait till he came up. I made up to him, begged him to use his influence with them, and to restore the horses. He reprobated their conduct toward a teacher, and crossed over to

them. I followed. He remonstrated with them; but in vain. I then asked him to escort us to the Chumie. At that moment one passed with my faithful horse, Shamrock, and Mrs. Niven's saddle. This excited me to make one effort more to get this animal for my poor wife, whom I could not suppose able to walk ten miles over rugged mountainous ground, filled with infuriated rebels. The man seemed half inclined to yield. Indeed, all along there was a hesitancy betrayed in their wildest sallies of fury, showing a want of confidence in their conduct, and emboldening me to expostulate with them, by appealing to their reason, conscience, and humanity. I pleaded with him, he dragging on the horse, and at last he said, 'Come, and we will talk of the matter to that man,' pointing to one before him, who had my horse. I soon saw that neither of them would part with their prey, and left them. Returning to the person who had come up on horseback, I saw him leaving. I renewed my entreaties that he would take us on to the station. Bulane (for that I now learned was his name, a counsellor of Tyali's tribe on the Chumie), objected that he had no time; but added, 'These men will,' pointing to two or three who seemed his own people. I made up to them, and thanked them. They had by this time two saddles, books of Tiyo's, and sundry articles which escaped the former pillagers, and which I thought they were carrying for us. So far relieved, I said, 'Come, men, let us go.' One of them carrying my saddle, beckoned me to him. I went, and to my surprise he pulled off my neckcloth, rifled my coat pockets, and with the assistance of another, was now pulling to get off my coat. I resisted, supplicated, and got off,—surprised to find my fancied escort were animated with a ruder spirit of assault than the party from whom we had just escaped.

"Xayimpi now came up with several armed men. They listened without emotion to all we said, and refused to give us any protection or assistance in getting out of this sequestered Matole glen, now a den of thieves. Most providentially, Mankosi, a Kaffir, who had joined us at the Wolf River, going to Chumie, kept by us when the other three natives fled for their lives. He calmly seconded Tausi on our behalf—the one well known to all in front of us, and the other equally so, to the district from which we came. Our explanations, unless corroborated by theirs, would have had little effect with suspicious strangers, now thirsting for white men's blood; but they succeeded in enlisting the favour of one or two persons in these savage companies, by their knowledge of them and their relations. Without their support, it is not difficult to perceive what our fate must have been, particularly Ball's and mine. At this juncture two men came up unarmed, driving four head of cattle. One of them I knew, and both consented, for a blanket each, to accompany us to our destination. We once more faced the hill, and after many a weary step, and occasional rest, we all felt thankful to see that there was only a short grassy slope between us and the summit."

NEW AND ALARMING INCIDENTS.

"Scarcely had we breathed this relieving prospect, when a strong side-look of Mqonka (one of our new escort), drew my eye in the same direction, and I saw two mounted persons, with assegais, bearing down on us from a height to the right. To save about £50 in money in my pocket, I handed it to Mrs. Niven, who was more likely to escape rudeness and plunder. They were now up with us, and I saw they were two of the first party, and were riding two of our horses. They being the two who seemed half inclined at the bottom of the hill to give us back the horses, I fancied they might now restore them, having gratified their curiosity by surveying the noble expanse of country stretching out from the Tyume. Little did I then know what sights of savage triumph over the sacked and blazing military villages before us had fanned the flame of their vengeance. I begged the first kindly to favour my wife with the use of Shamrock to the station, as I knew not how she could reach on foot, and promised to give him back there. With a scowl, he said in Dutch, 'Sta stil.' I stood accordingly. He beckoned to Mqonka, and asked 'Who is this person? is he a teacher?' On being told that I was, and learning my name and place of labour, he alighted, and came up to me, drawing one of his assegais, so far as I recollect, and said 'Strip,' and to make his design intelligible, pulled off a stripe of cloth I had tied around my waist to abate

a pain I felt in my side on climbing the hill. His companion made quicker work with poor Ball's hat and upper dress. I repelled the ruffian when he put in his hand to undo my clothes, and said, 'It must not be that a teacher shall be made to walk naked.' 'Empty your pockets, then,' he said; and feeling them outside, he added, 'there is money, is it not?' 'Yes,' I replied. 'Give it me, then,' he said; which I did, presenting him with a purse containing one pound in silver. 'There is something more,' he said, 'I feel something hard.' It was my watch. I thrust my hand down into my pocket to convince him there was no more money, as I thought. A tinkling was heard, which he noticed, and I anticipated him by producing two shillings, which must have dropped out of my purse. He then let me off, and made for Ball, who I really thought could not now escape death. We gathered round him, with ejaculations to Him who is a refuge to the distressed, and with struggles, cries, and importunities, seconded latterly by the two men who had promised to escort us to the Chumie, we succeeded in extricating him, with the loss of his hat and jacket. I should not omit to state, that my escape from denudation, or something worse, was materially owing to female tact. Robert, on seeing the Kaffir attempting to strip me, ran off with most plaintive cries, which affected one of the women who had carried up Walter, and she upbraided the man for his rudeness, pointing to the child, and he desisted whenever he looked round and saw the boy's distress. Mrs. Niven hastened after her child. He turned when called back; but his mother, urged onward by a new suspicion about me, rushed past him down the rocky face of the hill, heedless of any, till I overtook her, and halting, we again collected, and supporting Mrs. Niven, began to descend."

A TREACHEROUS FRIEND.

"What a dismal spectacle met our eye in every direction! The country desolate—the kraals deserted—Woburn and Johannesberg smoking ruins; and, not least appalling! dark naked figures were seen leaving both places, many of whom we were sure to encounter, impelled by the wildest passion. A little further down one of them met us, a young man habited in a policeman's coat, and carrying a stand of assegais. He stood and spoke civilly, heard our case, and as he expressed surprise at the treatment his countrymen had given to a teacher and his family, I asked him to go back with us and see us past the excited warriors below. He consented, rather, yielded in a kind of hesitating absent manner, which I did not take much notice of at the time, though I clearly understood it afterwards. Conversing as we descended, I was struck with Tausi's manner. She was walking on my right, and this new guide beyond her, on the same line. Suddenly she clung to me, grasping my arm, and whispered, 'I am suspicious of this person. He intends mischief.' I was so unsuspecting of evil as not to apprehend anything personal to myself in her warning; but supposing it to refer to herself, I feared he might have been indicating some indecency, and told her quietly not to be afraid, I would protect her. Again, she clenched my arm, and whispered, 'Take care, he will do harm.' Thereupon, I saw the assassin's hand drawn, armed with an assegai, aiming at me across Tausi's person! She sprung towards him, at the same time laying hold of his extended arm, and calling out, 'Musa,' 'Dont.' I stood and reproved him. He stammered out something about handling his instrument thoughtlessly, as one does in walking with an assegai in his hand. This only made his design the more obvious. He replaced the weapon, when desired, among the others in his left hand, and we proceeded. At a convenient point, I halted, thanked him for his convoy; and reminding him of his hesitation at first about coming with us, said, we would not ask him to proceed further. Taken aback, he turned, nevertheless helping himself to the most seizable things he saw; and we passed on, with the blended emotions of gratitude to God, and to the heroic Tausi, for another escape."

ALTERNATE HOPES AND FEARS.

"Proceeding now alone with our faithful Mankosi, we came nearer and nearer to the straggling bands which were exultingly returning from the total destruction of the military villages and their inhabitants. Pass through their ominous lines we must. Some seemed, at the distance of miles, to be bearing toward us. We looked in vain for thicket or gully or crag to hide in. Miles and miles of

gently sloping grassy surface spread on every side. The bed of the Tyume River was thought of, but we could not reach it unseen, or remain till dark, with any chance of not being discovered. To go forward was duty, and on we went, discoursing on faith and Providence, eyeing now and then the dark figures which we saw surely and fast approaching. At last we observed one company bending out of their way to meet us. Retiring to a low bush which afforded shadow from a burning sun, we entreated the Lord to cast his mantle over us. Mrs. Niven whispered, 'There they are,' and on concluding our prayer, we saw the band standing over us, leaning on their deadly weapons. A group of women closed in behind. To their peremptory challenge, 'Who are you?' I answered, rapidly narrating our disastrous journey. My tale was received in silence, which encouraged me. An eye, full of dark meaning, fell on Ball, as they sternly inquired about him. An aged man said to me, 'You are a teacher. That man is not. He must die like the white men who are killing *us*.' In my earnest pleadings for him, I had not noticed my dear wife's imploring appeals to the women, till my eye caught Miss Ogilvie's exertions to prevent her falling, exhausted, to the ground. I begged of one of the women to fetch a little water wherever it could be soonest found. Not one would go. They said the men would kill them. This, from the tender-hearted Xosa women, was like a sentence of death. I asked Mankosi to borrow a canteen which I saw one had on her head, charred by the flames from which it had been snatched, at Woburn. He did so, but was nearly a quarter of an hour before returning from the place where he had to go. This painful interval, which diverted my attention from the perils of our situation, enabled me, on Mrs. Niven's rallying, to resume, with recruited energy, my supplications for life to one and all. Nor was it fruitless. Having deliberated for a time, they told me that they had agreed to spare us, and give two elderly men, whom they pointed out, for an escort to the station, as I had sought previously, promising a reward of a blanket to each. A principal woman in the female group, known to Tausi, had the chief share in obtaining for us this escort.

"We now rose from the ground and advanced, preceded by the two men, who talked confidingly, and reminded us now and again how much we were indebted to them for our escape. They took us through two kraals, to one of which they belonged, where the women were turning out their scanty furniture, rolled up in mats for being carried on the head, as the inmates were now to flee to their war haunts in the neighbouring mountains. All were civil, and two females brought milk for the children, while each bewailed the calamity that had befallen the teacher's house."

ANOTHER ATTACK AND PROVIDENTIAL DELIVERANCE.

"A little farther on, we had to go through three kraals, filled with men and women, the latter bundling up, like the others, for bush-life. Our escort had just succeeded, with difficulty, in keeping these men off us, when an armed party, hastening past to the destruction of Auckland, the largest of the military villages, turned off, rushed across the river, and in an instant were on us with a terrible shout. They ordered us to stand, while the men who had a minute before let us pass with murmurs, now rushed down in our rear, to prevent our escaping. The expression of countenance in the excited band was indescribable. One of them advancing towards me as I was addressing them, eyeing me steadily, exclaimed, 'You are Niven,' and taking hold of me by the hand to draw me aside, added, 'You are safe,—you are a teacher.' He repeated my statement about our going to the Chumie to Mr. Cumming; but as if to magnify the credit due to him for sparing me, he said, 'You can go, but you are not liberal, nor ever gave me anything; that man,' pointing to Ball, 'shall die.' One from behind, following up the direction, said, 'Let Niven live,—this one shall die.' And so saying, he took our little Walter off Ball's shoulders, where he had been seated, singing unsuspiciously till now. Ball wheeled manfully round to meet his executioners, and looked steadily at the two who were retiring a few paces to take their aim with poised assegai. We all closed around him, loudly imploring for his deliverance; and, succoured by the two men escorting us, and next by several elderly men of the kraals above mentioned, we were blessed to bring him off un-

harmed. Down we passed to the river, which was only a few paces off. I crossed it with Mrs. Niven on my back,—leaving the Kaffirs motionless and disconcerted, as if wondering how we had been allowed to escape. It was some time before any spoke, and the carpenter was the first,—expressing, in abrupt sentences, his sense of the Divine succour so manifestly vouchsafed him. Our escort were more voluble, nor lost a moment in telling us how they had brought us all off, and must be rewarded accordingly.

"We had still three miles to travel, and part of that distance lay across the roads to Auckland, whither the barbarians were advancing. The feeble of our company were now faint,—Mrs. Niven dragging her limbs, as she was supported on each side by our friendly guides. I went back to bring up Miss Ogilvie (who was trying, in turn, to bring on our little Johnny), unconscious, seemingly, of her own weakness, save by looking at her distance from her aunt, who had till now passed on, as if scarcely touching the ground. Giving Bella my arm, I looked forward and saw Mrs. Niven falling back, but she was caught up in time by the men. I called to them to halt till I came up with my charge in the rear, which I did, and rested her in a recumbent posture on the ground for a few moments, eyeing the country all round to see if any other bands of individuals were moving on us. Starting again, Tausi supported Mrs. Niven on the one side, I on the other, our niece leaning on my right, and little John holding on by her skirt, on her right again. Ball was behind, carrying Walter on his shoulders. Robert trudged on with earnest step, now and then calling attention to any suspicious object that met his eye. And Mankosi tardily followed, carrying Tommy on his back, in addition to his own wallet."

SAFE ARRIVAL AT CHUMIE.

"Left now to ourselves, we trudged along, crossed the valley of the Incotoyi, cleared the opposite slope, and soon came in sight of the station. 'There is home,' cried Walter, interrupting his song to tell his discovery, as from the man's shoulders he espied the houses. Our hearts, now committed to the influence of relieved reflection, began to enjoy the sense of deliverance, each contributing his portion to his fellow-travellers—now in English—then in Kaffir—children and their seniors all engaged. A few minutes brought us to the Gwali stream. The running of several persons toward us, showed that we had been observed. Mr. Cumming, Mr. and Mrs. Renton, came in view, and they soon took us by the hand. Turning back with us, they listened, wondering, to our broken narrative of the journey. I left Mrs. Niven to the kindly care of our friends. The elders and Christian natives now clustered around to congratulate us on our escape, and hear a few particulars. We passed successive groups, and stood a little with each, to acknowledge their sympathy and answer their inquiries, till I entered the mission-house.

"I entreat you to join me, which I know you will do, in heartily adoring the Divine goodness, with which these pages are fragrant, and in supplicating grace to be sanctified by this heaviest missionary trial that has, these sixteen years, befallen me."

RESULTS OF MISSIONARY LABOUR IN INDIA.

Though it would be premature to assert that the public mind of India is yet prepared to break asunder the links of that base superstition by which it has been held in bondage for ages, events of no doubtful import induce the belief, that this extensive and populous region—the brightest colonial gem in the diadem of England—is destined, in the providence of God, at no distant period, to witness the signal triumphs of the gospel.

It is a remarkable fact, that, while Missionaries and others who have had the opportunity of closely watching the progress of events, concur in the opinion, that great social and moral changes are in the course of

development in India, through the direct influence of Christian teaching, it is by no means uncommon to meet with intelligent and even religious individuals in this country, who seem to be under the strange impression that Missions in that vast region have, after all, proved a failure. Now, such incredulity can be traced only to one of two causes; namely, the alleged paucity of accredited converts from Hindooism—or a very inadequate notion of the nature and amount of the work that has been achieved during the last half-century. With respect to the former objection, the converts, as compared with the dense masses of heathenism by which they are surrounded, are indeed few; but their actual number, when estimated by any fair criterion, is by no means inconsiderable, as the statistical returns will incontestably prove. Upon the latter supposition, however, that the erroneous views entertained as to the results of Missionary effort in India may originate in defective information, we are happy to have the means of presenting, though in a condensed form, a highly valuable and interesting statement, which cannot fail to correct any false impressions that may obtain on this important subject, and also to strengthen the confidence and gladden the heart of every Christian philanthropist.

The last number of the "Calcutta Review," a publication in deservedly high repute, contains an elaborate and very able article on the "Results of Missionary Labour in India;" and the following extracts, though at the disadvantage of being disjoined from their context, will serve to convince every candid mind that the efforts put forth for the evangelization of that great country, so far from being a failure, have already yielded such fruit as amply to justify the most sanguine expectations that have been formed of a future and glorious harvest:—

Futile Attempts of the Portuguese, the Jesuits, and the Dutch, to Christianise India.

"Attempts to Christianise India, in whole or in part, have been repeatedly made, during a period of more than three hundred years; and four distinct plans of operation have been adopted for accomplishing that end.

"The Portuguese, backed by King John, and led on by their fighting priests, endeavoured to compel the people of Ceylon and South India to receive their faith, by bloody massacres, cruel persecutions, imprisonments, and fines. We read of no sermons preached; no distribution of the Bible effected by them; but we find, that they 'demolished, burnt, and rooted out' the 'pagan temples,' sought to abolish the heathen sports, and 'severely punished' obstinate recusants.

"The Jesuits, in the same part of the country, endeavoured to accomplish the same end more thoroughly, by a persevering system of the most stupendous frauds ever committed under the sun. They pretended to be Brahmins of the highest caste; they dressed like Sanyasis (*holy men*); adapted their manners, dress, and food, to those of the heathen; forged a Veda; denied that they were Europeans; and, to support their character, resorted to the most unblushing lies, during a period of many years.

"The *Dutch Government* next entered the field; and, in addition to setting before the heathen the same example of dishonesty, covetousness, falsehood, licentiousness, cruelty, and intolerance, which they had seen in their predecessors the Portuguese, they sought to bribe the Singhalese to adopt Dutch Presbyterianism by the offer of places and situations; and to terrify them into it, by refusing all Government employ, and even the farming of land, to all who were not baptized, and had not signed the Helvetic Confession of Faith. Each of these three plans acquired thousands upon thousands of nominal converts, but nothing more. Neither cruelty nor fraud, nor appeals to self-interest, laid the foundation of a sincere and permanent Christian community. It naturally followed, therefore, that these thousands of converts returned to the heathenism of their fathers, as soon as the efficient cause of their profession was withdrawn.

> "'They melted from the field, as snow,
> When streams are swollen and south winds blow,
> Dissolves in silent dew.'

"In 1802, there were 136,000 Tamil Christians in Jaffna: but in 1806, after the English conquest, Christianity was '*extinct*.' Of the 340,000 in the Singhalese district in 1801, more than half had relapsed into Buddhism by 1810, and others were fast going. The Roman Catholics of South India, the descendants of the Jesuits' converts, and numbering some 40,000, are at this day scarcely distinguishable from the heathen. Their ceremonies are, to a great extent, the same; the names only of their deities differ. Such are the results of the early attempts to convert the natives of Hindustan: attempts, of which two were made, not by the teachers of Christianity, but by the Governments of Europe."

Danish Mission.

"The *fourth* and last plan of missionary operations adopted in India, is that employed by modern Missionary Societies. It is that of endeavouring to convince the Hindus of the evils of idolatry and of the truth of Christianity, by preaching to the old, by teaching the young; by giving to all the Bible and Christian books in their own tongues; by endeavouring, in a word, to enlighten their understandings, to instruct their ignorance, to convince their judgments, and draw their hearts; so that they may become willing converts, and abide in the faith which they are persuaded to embrace.

"The series of efforts made in India on this plan, began with the labours of the Tranquebar Missionaries, in 1706. In that year, Ziegenbalg and Plutscho, the well-known founders of that useful Mission, entered on the work of preaching the gospel in the vernacular tongue, and for more than a century did they and their successors continue to carry it on. Until a few years ago, little was known of the extent and character of their work, of the stations they had founded, the Missionaries who had laboured, the incidents which had happened, and the results by which their labours had been followed. A recent work, however, has brought the subject prominently to light, and has enabled the Christian Church to see on what an advantageous ground the work of Missions was placed in South India during the last century. But that Mission was almost entirely a Continental one. Begun by the King of Denmark, it was supplied almost entirely in men, and subsequently in money also, from the Evangelical Church and University of

Halle, sustained by Augustus Herman Francke, and his illustrious successors. The light which God had kindled in that Prussian town, sent its rays far into Southern India: so long as it continued steady, the Mission-stations prospered greatly; but when it faded, and at last expired, the Missions languished and expired too. During last century, more than fifty Missionaries arrived in India, in connection with the Tranquebar Mission."

British and American Societies.

"The modern era of Missions in India begins with the founding of the Serampore Baptist Mission in 1799. The continental Christians had retired from the work; but the churches of England and America had awoke to their duty, and were seeking to fulfil it. Within a few years, Stations were established in Calcutta, Madras, and Bombay, and began to push outward into all the Presidencies of Hindustan. The beginnings were slow, but sure. One Society, then another—one Missionary, and then another, landed on the coast, and took up their posts on the great battle-field of idolatry. The LONDON Missionary Society sent Missionaries to Chinsurah, to Travancore, to Madras, Vizagapatam, and Bellary; to Surat, and lastly, to Ceylon. The AMERICAN Board, after some opposition from the Government, occupied Bombay. The CHURCH Missionary Society entered first on the old Missions at Madras, Tranquebar, and Palamcottah: but soon began an altogether new field, among the Syrian Christians in West Travancore. They planted a Station at Agra, far in the north-west, and maintained the agency which Corrie had employed at Chunar. A native preacher began the work at Meerut, while two Missionaries were stationed in Calcutta. The BAPTIST Missionary Society soon occupied Jessore, Chittagong, Dinagepore, and other places; and also began its Mission in Ceylon. In the latter island, the WESLEYANS speedily followed them; and to them succeeded the Missionaries of the American Board. North, south, east, and west, the church of Christ was pushing forth its men and means into the land with vigour and earnestness of purpose. The Bible Society aided the Missionaries in translating the inspired Word, and, within a few years, it was circulated among the various nations of India, in several languages, for the first time."

Agency—Converts—Schools—Scripture Translation—Funds.

"Steadily advancing in their efforts, in the year 1830, after a lapse of twenty-five years from the entry of most Societies into India, the Missionary Agencies stood thus:—There were labouring in India and Ceylon, TEN Missionary Societies, including the great Societies of England and the American Board: the Missionaries were A HUNDRED AND FORTY-SEVEN in number, and their Stations were A HUNDRED AND SIX, scattered over all parts of the country. Since then, however, the interest felt by European and American Christians in the conversion of this country, has greatly increased, and renewed exertions to secure it have been put forth with vigour. The discussions concerning the Suttee; the removal of old restrictions by the last charter; the publication of numerous works on Indian Missions; and the appeals made to Christian churches, have shown that India is one of the noblest fields where Missionary labour may be carried on. The result is, that during the last twenty years, those churches have nearly TREBLED the agency previously employed, have greatly enlarged the sphere of their operations, and are beginning to reap the most substantial fruits.

"At the close of 1850, fifty years after the modern English and American Societies had begun their labours in Hindustan, and thirty years since they have been carried on in full efficiency, the Stations, at which the gospel is preached in India and Ceylon, are two hundred and sixty in number, and engage the services of FOUR HUNDRED AND THREE MISSIONARIES, belonging to twenty-two Missionary Societies. Of these Missionaries, TWENTY-TWO are ORDAINED NATIVES. Assisted by FIVE HUNDRED AND FIFTY-ONE NATIVE PREACHERS, they proclaim the word of God in the bazars and markets, not only at their several Stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded THREE HUNDRED AND NINE NATIVE CHURCHES, containing seventeen thousand three hundred and fifty-six Members, or Communicants, of whom five thousand were admitted on the evidence of their being converted. These church-members form the nucleus of a NATIVE CHRISTIAN COMMUNITY, comprising ONE HUNDRED AND THREE THOUSAND individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of Missionaries in the cause of education are now directed to thirteen hundred and forty-five day-schools, in which *eighty-three thousand seven hundred boys* are instructed through the medium of their own vernacular language; to seventy-three boarding schools, containing *nineteen hundred and ninety-two boys*, chiefly Christian, who reside upon the Missionaries' premises, and are trained up under their eye; and to one hundred and twenty-eight day-schools, with *fourteen thousand boys and students*, receiving a sound scriptural education, through the medium of the English language. Their efforts in Female EDUCATION embrace three hundred and fifty-four day-schools, with *eleven thousand five hundred girls;* and ninety-one boarding schools, with *two thousand four hundred and fifty girls*, taught almost exclusively in the vernacular languages. The BIBLE has been wholly translated into *ten languages*, and the New Testament into *five*, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindu and Mussulman population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in the numerous tongues of India, Missionaries maintain English services in fifty-nine chapels, for the edification of our own countrymen."

Expenditure.

"The total cost of all these Missions, including all items of expenditure, amounted, in 1850, to ONE HUNDRED AND EIGHTY-SEVEN THOUSAND POUNDS. The items included are, the salaries of Missionaries, the expenses of missionary journeys, the expenses of native preachers, of schools, and of the circulation of Christian books. Of the whole sum, £153,460 were drawn from Europe and America; and the munificent sum of £33,540 was contributed by Christians in this country. It is surely a remarkable fact, that while the East India Company, with an annual revenue of twenty millions, has expended so little for the physical improvement of their great empire, for roads and bridges, and the acceleration of safe and rapid communication, the Christians of Europe, America, and Hindustan, are found devoting of their own accord the sum of more than *eighteen lakhs of rupees* to the spiritual interests of the Hindus; a sum not drawn from Government resources, but made up of the free-will offerings of Christians of all denominations.

"The various Missionary Societies from which these efforts spring are twenty-two in number. Besides the great Missionary Societies of England, the Established and Free Church of Scotland's Missions, and the American Board, they include the American Presbyterian Church; the American Baptist Missions; six Societies from Germany, of which the Society at Basle ranks first in its amount of agency; the General Baptist Society; the Wesleyan Society; the Irish Presbyterian Church, and others. To these we must add the six Bible and Tract Societies of England and America."

Harmonious Co-operation.

Having in the foregoing extracts exhibited a brief outline of the history of Missions in India, of the extent of the existing operations carried on under the auspices of the various Protestant Societies, and of the very encouraging results with which those operations have been attended, we invite the attention of our readers to one or two other topics which, though bearing only incidentally upon the main object of the article from which we quote, are yet of considerable interest and importance.

It is a subject of mournful reflection, that one serious hindrance to the progress of religious truth throughout Christendom, has been the want of harmonious and active co-operation between the various sections of the Christian Church holding in common the great doctrines of the Protestant faith. It is an evil which has tended to weaken the energies of the Church in its aggregate capacity, to circumscribe and repress the sympathies of its individual members, and to form a stumbling-block to the irreligious. There are, indeed, some hopeful indications of the growth of a healthier and holier state of feeling; and every sincere follower of the Lord Jesus will gladly hail the period when "Ephraim shall no longer envy Judah, nor Judah vex Ephraim."

In singular contrast to that lack of sympathy and united action which has too often characterized the evangelical churches of Europe, we quote the following passage from the "Calcutta Review," which furnishes striking proof of the advantage derived to Missions in India from the practical exhibition of harmony and co-operation among the agents of the various Societies labouring in that country:—

"It is a most gratifying fact," observes the writer in the "Calcutta Review," "that, notwithstanding the numerous and sometimes bitter controversies which occur among Christians of the Western World, their Missionary messengers in the East Indies exhibit a very large amount of practical and efficient Christian union. While occupying Stations apart from each other, and thus avoiding occasion of mutual interference with each other's plans, in numberless instances the labourers of different Societies cultivate each other's acquaintance, and preach together to the heathen. Almost all use the same versions of the Bible; and the Christian tracts and books written by one Missionary become the common property of all others. At Calcutta, Madras, and Bombay, the Missionaries of all Societies are accustomed to meet monthly, for mutual

conference and united prayer. In these meetings, all general questions relating to the more efficient conduct of Missionary operations, to common difficulties and common success, are brought forward and discussed; while frequent occasions are furnished in private for cultivating personal friendships of the closest kind. Of the exceeding value of such union, as well as of its duty, scarcely too high an estimate can be made. In a land so given up to all moral abominations as India is, never could 'the prince of this world' obtain a greater victory over the preachers of the cross, than by inducing them, on trivial grounds, to turn their arms against each other. And never can the agents of Christ's Church so justly hope for a sure triumph, as when they obey their Master's command in striving, with common efforts, with undivided affection and united prayers, for the extension of His kingdom, and the conversion of perishing souls. Let us hope that the 'Evangelical Alliance' of Indian Missionaries, throughout this great continent, may become more close, more pure, more sincere, and more efficient, every day; and that the few who, in pride of sect, stand aloof from others, may lay aside their estrangement, and become *one* with their brethren and fellow-labourers in the Lord's work. It is when men 'see eye to eye' that the Lord has mercy upon Zion."

Extension of the Duration of Missionary Life.

An opinion having extensively prevailed in England as to the great insalubrity of the climate of India, and of the consequently brief duration of Missionary life in that country, we are happy to have the means of showing that, whatever foundation there may have been for the opinion formerly, it is altogether fallacious at the present day.

We conclude our extracts from the "Calcutta Review" with the following passage, in which the writer proves by the fairest of all tests,—statistical analysis,—that with the use of proper precautions, Missionaries may continue to labour in India for many years with as much impunity from the effects of climate as in almost any other part of the world:—

"A careful examination of the different periods during which these Missionaries have laboured in India, will at once explode a fallacy, widely circulated among the friends of Missions, in relation to the length of Missionary service. It is generally believed that, in this country, owing to the deadly climate, the average duration of Missionary life is seven years; and many have come out as Missionaries, under the idea that they would be certain to meet with a premature death. But this is a great mistake. From a careful induction of the lives or services of two hundred and fifty Missionaries, we have found, that hitherto the average duration of Missionary labour in India has been sixteen years and nine months each. It was, doubtless, much less at first; and numerous cases can be adduced in which young Missionaries were cut off after a very short term of labour. But a better knowledge of the climate, and of the precautions to be used against it, the use of airy dwelling-houses and light dress, with other circumstances, have tended very much to reduce the influence of the climate, and preserve health: so that the average duration of life and labour is improving every year. As an illustration of this fact, we may state, that out of the one hundred and forty-seven Missionaries labouring in India and Ceylon in 1830, fifty [we can

give their names] are still labouring in health and usefulness; while of the ninety-seven others who have since died or retired, twenty laboured more than twenty years each. Several living Missionaries have been in India more than thirty years. It is a remarkable fact, that the average missionary life of *forty-seven* of the Tranquebar Missionaries, last century, was *twenty-two years each.*"

NEW YEAR'S OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF MISSIONARIES.

THE Directors, in presenting their grateful acknowledgments to those Pastors, Officers, and members of Christian Churches who have already given a kind and liberal response to their recent appeal on behalf of the Widows and Orphans of Deceased Missionaries, beg to announce that the subscription list will be kept open until after the *first Sabbath of the current month*, to allow an opportunity to those friends of the widow and the fatherless who have been prevented from making their sacramental offerings in January, of thus testifying their Christian sympathy and affection.

A full and complete list of the sums already contributed, and of the amounts that may yet be realized, will appear in our March number.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

For Rev. Wm. and Mrs. Young, Amoy. To Miss Heudebourck, Hackney—For a Box of Wearing Apparel, value £15.

For Mrs. Lechler, Salem. To the Thetford Juvenile Missionary Society—For a Parcel of Clothing and Useful Articles.

For Mrs. Lewis, Nagercoil. To the Bromley Ladies' Missionary Working Society, per Miss Todman—For a Parcel of Pinafores. To Mrs. Swan, Edinburgh—For a Parcel of Books.

For the Bangalore Mission. To Miss M. Haycraft, Kingston—For a Parcel of Useful Articles.

For Rev. J. H. Budden, Almorah. To the Committee of the British and Foreign School Society—For a Case of School Books and Slates, value £17.

For Rev. C. C. Leitch, Travancore. To the Edinburgh Medical Society—For a Box of Medicines, value £5.

For Rev. John Dalgliesh, Berbice. To the Committee of the British and Foreign School Society—For a Case of School Books, value £10.

For South Africa. To Miss Nash, Islington—For a Box of Sewing Materials. To the Bromley Ladies' Juvenile Working Society, per Miss Todman—For a Box of Clothing. To the Youthful Branch Missionary Society, at Craven Chapel, and other Friends—For a Case of Useful Articles, value £22. To A. Z. Sherston, Malmsbury—For a Valuable Bale of Calico, Printed Cottons, and other Useful Articles. To Mr. Wm. Cary—For a Parcel of Useful Articles. To Mrs. Rawson and Friends, Bradford, Yorkshire—For a Case of Clothing and Useful Articles, value £25 13s.

For Rev. R. Moffat, Lattakoo. To the Ladies of Zion Chapel, Halifax, per Miss Pridie—For a Valuable Box of Clothing and Useful Articles.

For Rev. James Read, Kat River. To the Female Missionary Working Society, connected with the Rev. J. E. Millsom's Congregation, Southport—For a Case of Wearing Apparel, &c.

For Rev. R. B. Taylor, Cradock. To the Camberwell African Working Society—For a Box of Useful Articles and Clothing, value £12. To Mrs. M'Neil and Friends, at Elgin and Forres—For a Box of Clothing and Useful Articles.

To the Executors of the late Rev. R. Maclean, Liverpool—For Two Valuable Boxes of Books.

To Mr. Sickelmore, Brighton; to Mr. White, Bristol; to Mr. Pearson, Worksop; to G. Thomasin, Esq., Witham; to Mrs. Young, Maida Hill; to Mrs. Dear, Hackney; to Mr. H. Spencer, Bath; to Mr. Dean, New North-road; to Mr. J. Frith, Higham-on-the-Hill; to F. J. P.; to Anonymous; and to Mrs. Prust, Northampton—For Volumes and Numbers of the Evangelical Magazines, Christian Witness, and other Publications.

SPECIAL SUBSCRIPTIONS FOR THE RELIEF OF THE SUFFERERS BY THE KAFFIR WAR.

	£	s.	d.
Paddington, (Sac. Col.) . .	31	16	8
Holywell Mount, Collections	31	3	6
S. C.	20	0	0
Liverpool, Collected by Mrs. Hope—			
J. Capper, Esq.	5	0	0
W. Hope, Esq.	5	0	0
Mr. Crosfield .	2	0	0
A Friend . .	1	5	0
Miss Wakefield, Kendal . .	1	0	0
R. Alison, Esq.	1	0	0
J. Job, Esq. .	1	0	0
D. Paton, Esq.	0	10	0
Mrs. Howell .	0	10	0
Miss Jones . .	1	0	0
Josiah Jones .	0	5	0
Mrs. A. King .	1	0	0
Savings of Two Poor Children	0	0	8
		19	10	8
Leicester, Rev. Dr. Legge and Friends	13	0	0
Maberly Chapel—			
Mr. Arnold. .	2	2	0
Mr. Balbirnie .	1	0	0
Mr. Cheeswright	1	1	0
Mr. Lowrie .	1	1	0
Mrs. Lowrie .	1	1	0
Mr. Seamer .	1	1	0
Mrs. Thorn .	1	0	0
Mrs. Watson .	1	0	0
Mrs. Ford . .	1	0	0
Mrs. Peek . .	1	1	0
Mr. Anderson .	0	10	0
Mr. Hull . .	0	10	0
Mrs. Manvell .	0	10	0
Mr. Dickinson	0	10	0
Mrs. Hartridge	0	9	0
Mrs. Fossey .	0	10	0
Mrs. Hayter .	0	10	0
Miss Jesse . .	0	10	0
Mr. R. Smith .	0	10	0
Sabbath-school Children . .	1	18	1
Ditto, Teachers	3	17	0
Sums under 10*s.*	5	0	6
	£26	11	7
Acknowledged last Month .	11	1	7
		15	10	0
Witham, Collected by Two Young Friends	10	1	0
Odiham—			
W. Seymour, Esq. . . .	5	0	0
J. G. Seymour, Esq. . . .	5	0	0
		10	0	0
Dudley, Collection . . .	8	6	1
Sheffield Auxiliary . . .	8	4	6
Wiveliscombe—			
T. Newton, Esq	5	0	0
Rev. E. Griffith	1	0	0
Mr. T. Newton, Jun. . . .	1	0	0
		7	0	0
Grantham, per Rev. E. Crisp	6	8	0
Northampton—			
Mrs. Dent, Milton	1	0	0
Rev. Edward T. Prust . .	5	0	0
		6	0	0
Highgate—			
Sacramental Collection . .	3	12	4
Rev. H. Townley	2	0	0
		5	12	4
Andover, Rev. F. W. Heathcote and Friends . . .	5	10	6
Farnham—			
Misses Johnson and young Ladies . . .	1	0	0
J. M. Randall, Esq. . . .	0	10	0
Mrs. Randall .	0	10	0
Mr. Hazell. .	0	10	0
Rev. J. Fernie	0	10	0
Miss Fewtrell .	0	8	6
Mrs. Barling .	0	7	6
Smaller Sums .	1	6	10
		5	2	10
Greenwich-road, Rev. W. Lucy and Friends . . .	5	1	6
Worksop—			
Misses Eddison	3	0	0
Mr. T. J. Pearson	2	0	0
		5	0	0
Pickering—			
Mrs. Dowker .	1	0	0
Mr. Sidgworth	1	0	0
Miss Sidgworth	1	0	0
Rev. J. Hoyle .	0	10	6

	£	s.	d.
Pickering (*continued*)—			
Mr. J. Windle . 0 10 0			
Smaller Sums . 0 19 6			
	5	0	0
A Widow	5	0	0
Blandford, (Sac. Col.) . .	4	3	0
Newcastle, St. James's Chapel, ditto	4	0	0
Royston, John-street, ditto	3	18	6
South Molton—			
J. Dinsey, Esq. 2 14 0			
Collection . . 1 0 0			
	3	14	0
Mansfield—			
S. Foster, Esq. 1 0 0			
T. Foster, Esq. 1 0 0			
R. Watson, Esq. 1 0 0			
Smaller Sums . 0 10 0			
	3	10	0
Maidstone	3	7	6
Taunton, Pupils in the Proprietary School	2	10	0
Sheffield, per Rev. W. B. Landells	2	4	0
Glasgow—			
Mr. M. Greenlees 0 10 6			
A Friend, per Mr. R. S. Brown 0 10 0			
Mr. J. Brown . 0 10 0			
Misses Brown . 0 8 0			
Mr. R. S. Brown 0 5 0			
	2	3	6

	£	s.	d.
Bromsgrove, (Sac. Col.) .	2	0	0
Mrs. Simmons	2	0	0
J. Jarrold, Esq., Norwich. .	2	0	0
Rev. W. Wall	2	0	0
Mr. J. Barnes	2	0	0
Staplehurst, (Sac. Col.) . .	1	13	0
Dunkeld, per Rev. J. Kennedy	1	10	6
Poyle, (Sac. Col.)	1	9	0
Union Chapel, Islington, (additional)	1	8	0
Mold, per Rev. I. Harries .	1	7	10
Bawtry	1	2	0
Tickhill	1	2	0
Rev. S. S. England, Mill Hill	1	1	0
Miss George	1	1	0
W. T. Blair, Esq., Bath . .	1	0	0
T. N. White, Esq., Morden Hall	1	0	0
Miss Furse	1	0	0
Tetsworth, per Rev. J. Young	0	17	0
S. and E. Brown	0	10	6
Dr. Bell, Bath, (additional)	0	10	0
Mr. A. Timmins, Penchwynton	0	5	0
A Friend in the West . .	0	5	0
Total, including Sums previously acknowledged .	£1941	7	10

MISSIONARY CONTRIBUTIONS

From 11th December, 1851, to 12th January, 1852, inclusive.

	l.	*s.*	*d.*
A Friend	500	0	0
E. Giles, Esq.	30	0	0
Major Fleming	10	0	0
G. Townley, Esq. . . .	10	0	0
Messrs. G. Curling and Co.	5	0	0
W. R., per the "*Record*"	5	0	0
X. Y.	5	0	0
A Friend	1	10	0
Abney Chapel, Auxiliary Society, on account	5	10	3
Ebenezer Chapel, Shadwell, Sabbath-school Children, for Ebenezer Shadwell, at Rarotonga, (2 years)	5	0	0
Jamaica-row, Auxiliary, on account	25	0	0
Kensington, Auxiliary, on account . .	50	0	0

	l.	*s.*	*d.*
Kingsland.			
Ladies' Branch	4	17	0
Juvenile ditto	14	15	1
Girls' School	3	10	6
Miss Bibbins, for a Native Girl, at Bangalore	3	0	0
26*l.* 2*s.* 7*d.*			
Maberly Chapel, Auxiliary, on account	10	0	0
New Court, Sunday-school	1	15	0
Park Chapel, Camden-town.			
Rev. J. C. Harrison	1	1	0
Mr. H. B. Spalding	1	1	0
Mr. Burrell	1	1	0
Mrs. Russell	0	10	0
Mr. Gent	0	10	0
Juvenile Association	4	8	7
Collection after Lecture by Rev. C. H. Bateman	7	9	10
16*l.* 1*s.* 5*d.*			

	l.	*s.*	*d.*
Surrey Chapel, Auxiliary, per E. Howard, Esq.	13	13	6
Union-street, Southwark, Sunday-school children . .	5	18	5
Artillery-street Chapel, Collection after Prayer-meeting	0	12	4
Holborn, Sunday-school, a Class, by S. Blomfield	1	6	2
The London Ladies' Chinese Association, for Mrs. Young's School, Amoy	10	0	0
W. Sabine, Esq., for the Native Boy, Charles Sabine . .	3	0	0

	l.	*s.*	*d.*
W. Struthers, Esq. for the School at Cuddapah, including 4*l.* for a Boy	14	0	0
For the Ship.			
Collected by—			
Mary Ann McHale	0	10	
Misses Silcocks and Griffiths	0	12	0
A Friend, by Rev. Dr. Tidman, for the Widows' and Orphans' Fund . .	100	0	0
BERKSHIRE.			
Hungerford.			
A. Z., a Thank-offering for mercies received	1	0	0
X. Y.	1	0	0
2*l.*			
Maidenhead, Auxiliary, per Mr. J. Poulton, on account	50	0	0

	l.	s.	d.
CAMBRIDGESHIRE.			
Linton, The Pupils of Miss Elizabeth Jones, for the Ship	0	8	0
CHESHIRE.			
Chester, Auxiliary Society, per H. Colley, Esq.	118	4	4
CORNWALL.			
Auxiliary Society. W. Baynard, Esq., Treas.			
Bodmin.			
Subscriptions	2	10	0
Collections	2	16	0
Wadebridge	0	14	4
6*l.* 0*s.* 4*d.*			
Falmouth.			
Subscriptions	39	5	0
For Schools	18	6	9
For South Africa	9	11	0
Sunday-schools	2	0	0
Collections	19	11	11
88*l.* 14*s.* 8*d.*			
Fowey.			
Subscriptions	3	9	0
Collections	2	17	0
6*l.* 6*s.*			
Launceston.			
Subscriptions	12	4	1
Sabbath-school	5	0	0
Collection	16	14	8
33*l.* 18*s.* 9*d.*			
Looe.			
Subscriptions	2	15	9
Sunday-school	1	1	0
Collection	2	13	6
6*l.* 10*s.* 3*d.*			
Liskeard.			
Subscriptions	8	0	2
Collection	2	2	4
10*l.* 2*s.* 6*d.*			
Mevagissey.			
Subscriptions	1	10	9
Collection	2	7	0
3*l.* 17*s.* 9*d.*			
Portscatha.			
Subscriptions	1	9	6
Collection	1	5	3
2*l.* 14*s.* 9*d.*			
Penryn.			
Subscriptions	10	10	0
Collection	10	0	9
20*l.* 10*s.* 9*d.*			
Penzance.			
Subscriptions	24	3	3
Collection	15	12	1
Sunday-school	0	12	0
40*l.* 7*s.* 4*d.*			
St. Austel.			
Subscriptions	2	0	0
Collection	4	0	0
6*l.*			
St. Agnes.			
Subscriptions	1	0	0
Collection	2	18	6
3*l.* 18*s.* 6*d.*			
St. Columbe.			
Subscriptions	5	0	0
Collection	5	14	6
10*l.* 14*s.* 6*d.*			
St. Maus.			
Subscriptions	2	0	0
Collection	3	11	5
5*l.* 11*s.*			
St. Ives.			
Collection	2	0	0
Truro.			
Subscriptions	23	5	10
For South Africa	8	1	6
W. Baynard, Esq. (D)	50	0	0
Collections	22	11	10
103*l.* 19*s.* 2*d.*			
Tregony.			
Subscriptions	0	10	0
Collection	1	2	5
1*l.* 12*s.* 5*d.*			
	352	18	8
Less Expenses	10	0	11
	342	17	9
Porthallow.			
The children of an Independent	0	1	6

	l.	s.	d.
CUMBERLAND.			
Auxiliary Society, per W. Wilson, Esq.			
Maryport.			
Public Meeting, 1850	0	12	1
Ditto Ditto 1851	1	15	1
2*l.* 7*s.* 2*d.*			
Brampton.			
Public Meeting	5	5	6
Wigton.			
Collection	2	0	6
Public Meeting	1	13	4
Mr. J. Pattinson (D.)	1	0	0
Exs. 11*s.* 10*d.*; 4*l.* 2*s.*			
Carlisle.			
Sermon and Public Meeting	7	6	8
Prayer-meetings	1	4	3
Missionary Boxes	2	12	6
Messrs. P. Dixon & Sons	5	0	0
Exs. 18*s.* 8*d.*; 13*l.* 4*s.* 9*d.*			
	26	19	5
DERBYSHIRE.			
Auxiliary Society, Per Mr. T. Harrison.			
Green Bank	3	14	2
Swanwick.			
Mrs. Haslam, Missionary Box	0	15	0
Brassington	1	0	10
Belper.			
Collections	11	4	0
Less Expenses	1	6	6
	9	17	6
Sunday-school children	0	8	3
Collected by—			
Miss Simmons	2	0	5
Annual.			
Rev. R. Wolstenholm	0	10	0
Mrs. Travis	0	10	0
Miss Travis	0	10	0
Mr. John Harrison	1	0	0
Mr. Thos. Harrison	0	10	0
15*l.* 6*s.* 2*d.*			
Heanor.			
Missionary Boxes.			
Mrs. Roscoe	0	6	7
Charlotte Leighton	0	5	2
Ann Fretwell	0	2	2
Collection	2	14	8
Exs. 2*s.* 7*d.*; 3*l.* 6*s.*			
Fritchley.			
Mr. Fletcher	1	0	0
Mr. Bowmer	0	14	0
Mr. Fletcher, jun.	0	10	0
Mr. Leam	0	4	4
Mrs. Bown	0	1	6
Mrs. Lynam	0	1	0
2*l.* 10*s.* 10*d.*			
	26	13	0
Bakewell.			
J. Taylor, Esq.	1	1	0
Mr. Severn	0	5	0
Miss Tomlinson	0	2	6
Mr. Goodwin	0	2	6
Miss Goodwin	0	2	6
Miss E. Goodwin	0	10	0
Mr. Holmes, sen.	0	2	6
Missionary Boxes	1	17	3
Collection	1	18	4
Exs. 2*s.* 4*d.*; 5*l.* 19*s.* 3*d.*			
Chesterfield.			
South Place.			
Collection	3	6	6
Calow Chapel	1	7	0
A Thank-offering, from C. T., for supporting mercies in time of sickness	5	0	0
Sabbath-school children's Boxes	1	6	6
Collected by Miss S. Tucker	2	13	0
Mr. Tucker (A.)	1	5	0

	l.	s.	d.
Mr. F. Hurst (A.)	1	10	0
Mr. T. Mason (A.)	0	5	0
Exs. 8*s.*; 16*l.* 5*s.*			
Glossop.			
Littlemoor Chapel.			
Collections	14	5	2
Missionary Boxes.			
Mrs. Atken	1	1	0
Miss Kershaw	1	0	3
Miss Harriet Kershaw	0	18	7
Mary Worthington	0	14	1
George White	0	10	0
Mary Garside	0	9	9
Jane Dyas	0	8	8
Betsy Lloyd	0	9	0
Sarah Warhurst	0	7	0
Mrs. Beaver	0	6	0
Sarah Dewsnap	0	5	9
Sarah Heys	0	4	10
Ann Hadfield	0	4	6
Russell Hill	0	4	6
Bethel Jackson	0	4	1
Joshua Sidebottom	0	4	9
Hannah Slater	0	4	9
Maria Greaves	0	5	0
Fanny Dewsnap	0	3	7
Ann Nield	0	3	4
Mrs. Higginbottom	0	3	1
Esther Jackson	0	3	4
John Mayall	0	3	2
Nancy Shepley	0	3	9
Robert Lyne	0	2	9
Ruth Walton	0	2	5
Nancy Higginbottom	0	2	1
James Brookes	0	2	0
Alice Handford	0	2	0
George Heys	0	2	4
John Newton	0	1	6
Girls' School	0	8	9
Sacramental Collection, for Widows and Orphans	2	4	8
Exs. 6*s.* 4*d.*; 26*l.* 10*s.*			
Melbourne.			
Missionary Boxes.			
Emma Barton	0		5
E. C. Green	0	1	3
Sarah Ann Hyde	0	0	11
Sarah Salsbury (dec.)	0	8	3
Thirza Pass	0	4	0
Collection	1	2	11
Exs. 3*s.* 3*d.*; 1*l.* 16*s.* 6*d.*			
DEVONSHIRE.			
Plymouth, Devonport, &c., Auxiliary, per W. Stuart, Esq., on account	106	0	0
Teignmouth, per W. V. Moore, Esq., on account	10	0	0
Topsham.			
Annual Subscriptions.			
Rev. R. Fletcher	1	1	0
Mr. Popham	1	0	0
Mr. Walters	0	10	0
Mrs. Marsh	0	7	0
Collected by Ladies' Association	2	12	4
Public Meeting	1	8	0
Missionary Boxes	2	10	9
Exs. 4*s.* 6*d.*; 9*l.* 4*s.* 7*d.*			
DORSETSHIRE.			
Dorchester.			
Quarterly Collections	2	13	6
Mrs. Cooper	0	5	0
Mrs. S. Cozens	0	5	0
Miss Yeatman	0	5	0
Miss J. Yeatman	0	5	0
Exs. 1*s.* 6*d.*; 3*l.* 12*s.*			
Poole, per Rev. E. R. Conder, on account	15	9	4
GLOUCESTERSHIRE.			
Gloucester.			
Lady Huntingdon's Chapel, per Rev. J. Reynolds.			
Collected by—			
Mrs. White	5	10	0
Miss L. Wilkins	0	10	9
St. Mary's Sunday-school	1	5	8

	l.	s.	d.
Sweet Briar-street School	0	11	6
7*l.* 17*s.* 11*d.*			
Newent.			
Rev. J. Chapman.			
Collection	1	13	7
J. Beach, Esq. (A.)	1	0	0
2*l.* 13*s.* 7*d.*			
HAMPSHIRE.			
Alresford.			
Collected by Mrs. J. Newell	1	4	7
Southampton.			
Above Bar Chapel.			
Subscriptions	30	12	6
Collections	25	5	0
Ladies' Association	15	17	1
Juvenile Ditto	9	3	4
Sunday-school Ditto	9	16	8
90*l.* 14*s.* 7*d.*			
HEREFORDSHIRE.			
Ross, Collection, less expenses, 6*s.*	4	10	0
LANCASHIRE.			
East Auxiliary Society, per S. Fletcher, Esq.	28	16	0
Mid. Auxiliary, per T. Eccles, Esq.			
Marsden.			
Providence Chapel.			
Missionary Boxes and Subscriptions in Sunday-school	6	4	5
For Orphan Girls, M. Walton and M. E. Massey	5	0	0
Collected at Public Meeting	2	2	6
13*l.* 6*s.* 11*d.*			
Burnley.			
Bethesda Chapel.			
Balance of Quarterly Subscriptions	0	14	6
Collected in twenty-eight classes in Sunday-school, 10*l.*, to be applied for native teacher, D. D. Evans	13	0	9
Collection after Sermons	29	0	5
Ditto at Public Meeting	9	4	11
By Miss E. J. Massey, for Orphan Girl in Mr. Kennedy's School, Benares	2	10	0
Exs. 4*l.* 14*s.*; 48*l.* 16*s.* 7*d.*			
Blackburn.			
James-street Chapel.			
For Widows and Orphans	3	15	1
	66	18	7
Chorley.			
St. George-street Chapel.			
Collection, less 10*s.* 4*d.* expenses	12	2	11
LINCOLNSHIRE.			
Thealby.			
Misses Sewell, for the Canarese Boarding School, Bangalore	6	0	0
MIDDLESEX.			
Hampton.			
M. A. L.	0	10	0
Highgate.			
Rev. H. Townley (A.)	5	0	0
For Africa	5	12	4
10*l.* 12*s.* 4*d.*			
Uxbridge.			
Rev. T. G. Stamper and Mr. Collins, Secretaries.			
Mr. William Nash, Treasurer.			
Collection at the Juvenile Meeting	5	4	5

	l.	s.	d.
Do. at Public Room	12	0	0
Do. after Sermon, by the Rev. Mr. Martin	8	17	9
Juvenile Association.			
A few young Ladies	1	1	0
Miss Mary Nash	0	19	9
Miss Ellen Nash	0	19	4
Master H. Beasley	1	1	8
Missionary Box in a School	0	7	6
Ditto at a Cottage Prayer-meeting	0	8	2
Ditto in a School	0	3	0
Sunday-schools, for Native Teachers.			
For T. Stamper	12	0	0
For W. Nash	12	0	0
Ladies' Association.			
Collected by—			
Mrs. Stamper	0	10	0
Mrs. Beaumont	1	17	0
Mrs. J. Nash	1	19	0
Mrs. Collins	2	16	0
Miss E. Geary and Miss Redford	2	19	4
Mrs. Atkinson	0	4	0
Miss Line	0	10	0
Subscribers.			
Mr. J. Geary	2	0	0
Mr. W. Nash	1	0	0
Mr. Collins	1	0	0
Mr. Grainge	1	0	0
Mr. G. H. Heron	1	1	0
Mr. Hetherington	2	0	0
Mr. W. Heron	1	0	0
Mr. J. Nash	2	0	0
Mr. Stransom	1	0	0
Mr. Best	1	1	0
	78	19	11
Less Expenses	4	18	6
	*74	1	5

* Including 21*l.* 3*s.* 8*d.* previously acknowledged.

NORFOLK.

Mundesley.

Mrs. William Fletcher, for the native teacher, William Fletcher	10	0	0
Collected by Ditto, for a native Girl in Mrs. Abb's School	2	10	0
	12*l.* 10*s.*		

NORTHAMPTONSHIRE.

Creaton, on account	7	10	0
Daventry.			
Juvenile Association, per Mr. E. A. Briggs	6	19	0
Collected by Misses Davies, for the Nagercoil Mission	1	6	0
8*l.* 5*s.*			
Per Mr. W. Toller.			
Kettering.			
Collections and Subscriptions	16	4	10
Mr. and Mrs. Hawthorn	1	10	0
J. C. Gotch, Esq.	1	0	0
Mr. W. Toller	3	0	0
Missionary Boxes	0	14	8
For the Widows and Orphans	3	4	8
	25	14	2
Weldon, 1850	7	1	9
Do. 1851	5	9	7
	38	5	6
Welford.			
Collection	14	11	0
Subscriptions	10	10	9
Exs. 1*s.*; 25*l.* 0*s.* 9*d.*			

NORTHUMBERLAND.

Alnwick.

Sion Meeting House.
Rev. R. Greener.

Contributions	41	0	0
For the native Girls, Mary Alnwick and Margery Hindmarsh	4	0	0
Exs. 11*s.* 6*d.*; 44*l.* 8*s.* 6*d.*			

SOMERSETSHIRE.

Bristol.

Miss Reeve, for the native Girl at Bangalore, called Eliza Reeve	3	0	0
Wellington.			
One year's penny a week Subscriptions	7	12	6
Annual Collection	5	13	0
Annual Subscriptions.			
Mrs. Cuff	2	0	0
Mrs. Pyne	1	1	0
Mr. Thorne	1	1	0
Friend	1	0	0
Widow's Fund	1	0	0
Native Teacher, John Cuff	10	0	0
	29	7	6
Less Expenses	0	5	6
	29	2	0
Wiveliscombe.			
On account	5	0	0

STAFFORDSHIRE.

Brewood	2	9	0
Handsworth.			
The Family of the late R. Boyle, Esq. for Orphans at Bellary	10	0	0
Mrs. Haywood, for the Orphan, S.W. Haywood	5	0	0
Sunday-school, for the School at Bellary	10	0	0
J. Hall, Esq.	2	0	0
Cards and Boxes	6	7	8
Public Meeting	4	14	6
Exs. 35*s.* 6*d.*; 36*l.* 6*s.* 6*d.*			
Uttoxeter.			
Miss Baxter	0	10	0
J. Bladon, Esq.	0	10	0
J. Blair, Esq.	1	1	0
Rev. J. Cooke	0	10	0
Mrs. Fox	0	10	0
A Friend, per Mr. Vernon	1	1	0
Mr. S. Garle	0	10	0
Mrs. Harper	1	0	0
Mrs. Riley	1	0	0
Ditto, for China	2	0	0
Mr. Vernon	1	1	0
Mrs. Vernon	1	0	0
Collected after Sermon	3	4	1
Collected at Annual Meeting	5	4	10
Collected by—			
Mrs. Cooke	1	12	0
Miss Cooke	0	4	10
Mr. Vernon	3	10	6
Missionary Boxes.			
Master William Allpert	0	9	1
Mrs. Chambers	0	3	6
Miss Charles	0	4	6
C. and E. Chatfield.	0	6	2
A. and C. Cooke	0	5	0
W. and F. Grove	1	3	0
Miss L. Hall	0	2	6
E. Halsey	0	2	2
Mrs. Hancox	0	12	0
Mrs. Shenton	0	7	1
Sabbath School	0	12	0
Thomas Vernon	1	1	2
Miss Watterton	0	2	2
Ann Wright	0	3	9
Exs. 16*s.* 6*d.*; 29*l.* 6*s.* 10*d.*			

SUFFOLK.

Bury St. Edmonds.			
Rev. M. Armstrong (A.)	1	0	0
Do. for China	1	0	0
2*l.*			
Lavenham.			
C. H. H. and H. D., for the native Teachers, Thomas and Sarah Hickman	20	0	0

SURREY.

Croydon.			
Boys in the British School	0	13	6
Morden Hall, Juvenile Missionary Society, to provide a house for the native Teacher, Gungeram	15	0	0
Norwood, Westow Hill Sunday-school	0	13	0
Putney.			
Mrs. Davies and Friends, for the support of a Chinese Girl in Mrs. Young's School, Amoy	6	0	0

WARWICKSHIRE.

Birmingham.			
Mrs. Glover, for Mrs. Lewis's Orphan School	20	0	0
For the Widows in the Almshouses	5	0	0
For Mrs. Lewis's personal use	5	0	0
30*l.*			
B.	1	1	0

WILTSHIRE.

Codford.			
Rev. J. W. Maddox	0	10	0
Collection	2	9	7
For the Ship	3	0	8
Boxes.			
Mr. Draper	0	4	5
Mrs. Norton	0	2	7
Mrs. Cox	0	2	4
Prayer Meeting	0	6	0
6*l.* 15*s.* 7*d.*			
Corsham	6	15	7
Goatacre, for the Ship	0	2	1
Lea, near Malmesbury	0	17	0
Sherston.			
Collected by—			
Miss Pritchard	4	14	6
Miss Witchell	2	0	0
Mrs. Sherry	2	0	0
Master C. Porter	1	5	0
Mr. B. G. Hill	0	18	0
Sabbath-school	0	3	9
A Thank-offering, through the Rev. D. B. Sherry	5	0	0
Collection	0	15	3
16*l.* 16*s.* 6*d.*			
Highworth	6	12	6
For the Ship	0	10	0
Exs. 2*s.* 6*d.*; 7*l.*			
Mere.			
Public Collection	23	0	3
Ditto, Village Chapel	1	0	3
Sabbath-school	0	17	2
Village ditto	0	8	4
Subscriptions.			
Mrs. R. Cross	2	2	0
Rev. R. P. Erlebach	1	0	0
Mr. Hart	1	0	0
A Friend	1	0	0
Missionary Boxes.			
Jane Alford	0	10	0
Mrs. E. Doddington	1	6	0
Mrs. Erlebach	1	5	6
Mrs. Gray	1	2	10
Charles Gray	0	11	11
Master J. Jupe	1	6	0
Mrs. C. Lander	1	3	10
Maria Long	0	14	8
Miss Maggs (Penn)	0	10	0
Mrs. E. Maidment	1	0	0
Mrs. Roles	0	13	1
Mrs. Sheppard	0	10	0
Mrs. Smith	1	3	6
Mrs. T. Standerwick	0	15	0
Mrs. W. Standerwick	0	18	6
Miss Snook	1	0	0
Boxes under 10*s.*	1	19	10
Sale of Arrow Root	0	10	0
	48	9	8
Less Expenses	0	4	6
	48	5	2

WORCESTERSHIRE.

Auxiliary Society.

Edward Wall, Esq., Treasurer.

Bromsgrove.			
Rev. J. Parsons.			
Collected by Children and Teachers, for outfit of the *John Williams*	6	10	2
Children and Teachers	6	16	8
Superintendent of Sabbath-school	6	16	8
Thomas Bolt	0	2	6
Collected after Sermons	3	10	6
Master Amiss	0	11	1
William Witheford	0	3	6
Miss Parry	0	5	0
Fanny Warner	0	4	4
Miss Knight	0	1	11
Miss Tilsley	0	1	5
Mrs. Munn	0	3	3
Miss Adams	0	10	6
Master C. Witheford	0	5	1
Fractions	0	0	5
Public Meeting	2	15	3
28*l.* 18*s.* 3*d.*			
Dudley.			
Rev. W. K. Shochotham.			
Annual Subscriptions	9	15	4
Collections after Sermons	25	9	1
Collections by Sunday-school Children, after an Address by Rev. T. W. Aveling	4	1	8
Subscription in Sunday-schools	14	9	2
Ditto, ditto, for the repairs of the *John Williams*	14	12	1
Young Ladies' Association	4	3	8
Missionary Boxes	3	8	9
Juvenile ditto	1	5	8
Collected by Richard Pickrell (a blind man)	0	9	0
Collected by Mr. John Tandy (D.)	1	0	0
Donation for China, (John Whitehouse, Esq.)	5	0	0
For Native Teacher, (James Dawson) by John Whitehouse, Esq.	10	0	0
Ditto, for Native Teacher, (John Whitehouse) by Mrs. Whitehouse	10	0	0
Donation for two Boys and two Girls, at Mirzapore	12	0	0
Collected at Public Meeting	7	6	6
Sacramental collection for Widows of Missionaries	7	4	10
130*l.* 5*s.* 10*d.*			
Stourbridge.			
Rev. J. Richards.			
Collections at Public Meeting and Sermons	13	5	8
Donations, Rev. John Richards	2	2	0

	l.	s.	d.
Rev. James Richard	1	0	0
Mr. Samuel Richards	1	1	0
Missionary Boxes..	2	6	4
For Native Teacher, Alan Lett, by Sunday-schools ..	16	0	0
29*l.* 15*s.*			
Redditch.			
Miss Wyre's Missionary Basket...	1	5	8
Collected by Miss Humphries from Monthly Subscribers.....	1	12	0
Boys' Sunday-school, "Special Box" ..	0	14	2
Ditto, General Box	0	2	8
Girls' Sunday-school, General Box	0	13	6
Missionary Boxes ..	4	18	10
Public Meeting	4	3	2
H. Milward, Esq..	0	10	0
Collected by Children, for the *John Williams*	2	2	79
16*l.* 2*s.* 9*d.*			
Worcester.			
Rev. Dr. Redford.			
Sacramental Collection, for Widows of Missionaries ...	9	10	0
Collected at Malvern after Public Meeting	18	10	0
Annual Subscriptions.			
Robert Hoody, Esq.	1	1	0
R. Padmore, Esq...	1	1	0
Mrs. Stokes	1	1	0
William Hill, Esq..	1	0	0
T. R. Hill, Esq....	1	0	0
R. Gillham, Esq....	1	0	0
Edward Evans, Esq.	0	10	6
J. Williams, Esq..	0	10	6
Mrs. Wright	1	0	0
Edward Wall, Esq.	1	0	0
Mr. G. Joseland....	0	10	0
Mrs. Cope.....	0	10	0
Rev. W. Crowe	0	10	0
Miss Chilvers	0	6	0
Mr. Charles Martin	0	12	0
Minor sums	0	18	0
Mrs. Pardoe, Commpton Missionary Box	0	16	4
Collected after Sermons	26	18	3
Missionary Boxes..	9	16	6
For Native Schools in India, Rev. J. B. Coles, Bellary, per Mrs. Redford	7	17	6
Young People's United Missionary Society	8	12	0
A Friend..... (D.)	0	2	6
Collection after Public Meeting	7	7	10
Birdport Chapel, Collections after Sermons, and Missionary Boxes....	11	2	10
Leigh Sinton Chapel, collections after Sermons	5	9	1
Leigh Sinton—Donations—			
John Bozward.....	0	4	6
Margaret Smith....	0	14	0
Sarah Bennet	0	14	1
Dorcas Rush	1	3	9
Miss Raun	1	8	6
Miss L. Jones	1	5	8
Collected by Children, per Mrs. Leonard.....	6	9	2
Mr. B. Jones	3	0	4
Mr. Dobbs.....	0	11	6
Margaret Powell ...	1	5	6
Henry Townddon..	0	2	6
Elizabeth Boswick..	0	11	1
For Native Teacher, Richard Evans, Nagercoil, by T. R. Hill	10	0	0
146*l.* 3*s.* 4*d.*			
	351	4	2
Less Expenses	11	14	11
	*339	9	3

* Including 289*l.* 19*s.* 10*d.* previously acknowledged.

YORKSHIRE.

Sheffield, &c., Auxiliary Society, per J. W. Pye Smith, Esq., on account..	87	0	0

WALES.

Pembroke.			
Collected by Mrs. Treweeks	1	6	0
Collection, Tabernacle	2	6	2
Ditto, Town Hall..	2	10	4
Sunday-school	0	2	6
Exs. 5*s.*; 6*d.*			
Penchwynton, Mr. A. Timmins	0	15	0
Ditto, for Africa ...	0	5	0
1*l.*			

SCOTLAND.

Collections by Rev. G. Gogerly.			
Kirkcudbright.			
Free Church.			
Rev. J. M'Millan ..	3	3	6
Annan, Mr. Simpson, a Birth-day Present	1	0	0
4*l.* 3*s.* 6*d.*			
Collections by Rev. J. Kennedy.			
Doune.....	0	13	9
Kirkaldy	2	7	6
Aberfeldy	2	0	0
Dunkeld, for Africa	1	10	6
6*l.* 11*s.* 9*d.*			
Aberdeen, Thomas and Isabella Lessel.....	0	5	0
Campbeltown, Mr. Boyd's Classes, for China	1	0	0
Dumfries.			
Per Mr. W. Thomson.			
Mrs. Thorburn	0	10	0
Mr. Jas. Halliday..	0	10	0
Mrs. Henderson....	0	5	0
Mrs. Menzes	0	5	0
Mr. D. W. Stewart	3	0	0
Mr. W. Watt	0	10	6
Mr. M'Kaig	0	5	0
Smaller Sums	0	7	0
Church Missionary Box	0	9	0
Sabbath-school Missionary Box.....	0	7	6
Collections.			
At Monthly Prayer-meetings	0	14	8
Congregational Chapel	5	0	0
Free Church, Maxwelltown	3	3	8
Congregational Chapel, Tuesday evening	2	0	0
Thornhill	3	5	2
United Presbyterian Chapel, Loreburn-street	2	16	0
Congregational Chapel	2	9	0
	25	17	6
Less Expenses....	0	14	0
	25	3	6
Dundee, Trottick Sabbath - school, for a Boy at Salem	3	0	0
Edinburgh, Broughton-street United Presbyterian Congregation, for the Native Teacher, Broughton	15	0	0
Falkirk, James Grosart's Sabbath-school, Grahamston	0	12	0
Garleton, J. Howden, Esq., for the Native Teacher, Robert Howden..	10	0	0
Glasgow.			
Auxiliary Society, J. Risk, Esq., Treasurer.			
Mrs. Eiston, Missionary Box.....	0	5	0
Matthew Greenlees.	0	10	6
Robert Kettle	2	0	0
Thomas Train	2	0	0
W. B.....	3	0	0
R. White, Carmunnock	1	0	0
Ferguslie (Paisley) Mid-lane Sabbath-school, for the Chinese Mission..	0	12	6
Gordon-street, United Presbyterian Church, Sabbath Evening Male Class, for the Support and Education of a Chinese Girl, under Mrs. Young, *Amoy*....	5	0	0
Oswald School, at *Hill Head*, collected in Missionary Boxes, for South Sea Islands	0	7	2
Strathaven, U. P. Church, for general purposes, per T. Steel, Esq....	3	0	0
Collected by the Deputation at the following Places :—			
George-street Chapel (Rev. Dr. Wardlaw's)	26	0	0
Lauriston Congregational Chapel (Rev. Mr. Russel's)	4	0	0
Regent-street (East), United Presbyterian Church, Rev. Mr. Edmond	14	6	0
Nile-street (West), Rev. Mr. Fraser, Congrega. Church	16	0	0
Helensburgh.			
Collection	2	0	0
Mrs. M'Gilp.....	1	0	0
Andrew Oswald, Esq.....	1	0	0
Rev. Mr. M'Lachlan	0	10	0
For the Sufferers in *Africa*	2	3	6
	84	14	8
Less Expenses ...	9	12	11
	75	1	9
A Widow's Offering for Mercies received.....	5	0	0
A New Year's Offering from James and Agnes Russell, of Auburn Cottage, Rutherglen, for the Girls' School of their Uncle, the Rev. J. Russell ..	11	11	0
Hamilton.			
Brandon-street United Presbyterian Church. For the Missionary Ship.			
John Frame.....	0	9	0
Alexander Reid....	0	2	2
Arthur Renwick....	0	5	0
Alexander Mullen..	0	1	4
Isabella Park	0	3	3
Marion Allan	0	3	0
Agnes Cullen	0	2	4
E. Lindsay	0	1	9
Janet Frame	0	0	9
Janet Yalle	0	1	8
James Dobbie	0	1	4
Robert Baxter.....	0	0	10
James Chassels	0	2	8
1*l.* 15*s.* 1*d.*			
Insch, Missionary Society	1	0	0
Kirkwall, including 10*l.*, for Native Teacher, Ramsay Paterson	16	8	2
Largs, United Presbyterian Church Female Society ..	3	3	0
Moffat.			
Mr. S. McMillan ...	3	0	0
Ditto, for Madras Schools	2	0	0
United Presbyterian Missionary Society, for Gasebonoe Moffat	10	0	0
15*l.*			
Penpont, Reformed Presbyterian Congregation	1	0	0
IRELAND.			
Cork, for the Native Girl at Benhampore, called Catherine King, per R. A. Boyd, Esq.....	1	1	0

LEGACIES.

Of William Cliffe, Esq., late of Paddock, Huddersfield, less duty 1800	0	0	
Of Mary Marshall, late of Hexham..	19	19	0
Of John Smith, Esq., late of Dungannon, 2nd payment	20	0	0

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